The first ever UN State of the World's Indigenous Peoples Report (2010) finds that indigenous people across the world suffer disproportionately high levels of poverty, illiteracy, poor health and human rights abuse. The report observed that the poverty levels of India's tribals have remained persistent over time and are lower than those of Scheduled Castes, at par with those of sub-Saharan countries.

Louis (2008: 339) writes about the main issue that concern for all tribals and because of that their holistic development has not taken place. He says that in the last two decades, the issues that affect the indigenous peoples have come to the centre stage of human right discourse at the domestic and international realms. While there is no agreement about the very term 'indigenous people', the struggle for their basic rights have gained greater sharpness. Various terms are used to describe this segment of the population. Indigenous Peoples, native, indigenous minorities, Tribals, *Adivasis, moolnivasis,* Scheduled Tribes etc. are some in vogue today at the international and domestic discussions. While the discourse on indigenous peoples focuses on the definitional aspect of the Tribals, it is the issues that are affecting the indigenous population all over the globe that should be the central focus of any search for alternative both at the local, national and international levels.

It is reported that there are some 5,000 different indigenous and tribal communities living in about 70 countries. The greatest number is concentrated in Asia and the majority among them live in forests and areas adjacent to forests. They differ from each other in their cultural, ecological, economic, social, religious, linguistic, common feature, that is, they are often the most isolated, deprived, discriminated and exploited segment of the population. Ironically, it is the planned development which has given the death blow to the resources, lives and dignity of the tribals.

In the last five decades, the indigenous and tribal peoples' issues have acquired a gigantic portion at the national and international levels. Two international bodies, the United Nations (UN) and the International Labour Organization (ILO) based on the fundamental principles of human dignity, human right, right to private property, freedom of association and justice have and justice have designated a number of instruments specially addressing the indigenous and tribal peoples and their rights and dignity. Historically speaking, in the late 1960 and early 1970s, movements of the indigenous and tribal peoples arose in a large number of countries in response to the systematic violations of their most basic rights and the discriminatory and assimilatory policies they were subjected to. In course of time, institutions and organizations of the indigenous and tribal people came into being at the local, national, regional and international arenas. From these various attempts came into existence a lobby for indigenous issues. This lobby called upon the international community, particularly, the human rights bodies of the United Nations to pay attention to the discrimination and the exploitation they are subjected to and to take appropriate measures to protect their basic rights.

This report criticizes the influence of free-market ideology on policy decisions, saying that the benefits of privatization of state activities and an increased role of the market, flexibility in labour markets, and trade liberalization and fail to reach the indigenous peoples of the world, who acutely feel their costs, such as environmental degradation and loss of traditional lands and territories. Where colonialism once threatened their existence, the economics of globalization is now enhancing their marginalization.

Large dams and other big infrastructure projects have displayed indigenous peoples across the world without adequate compensation like the displacement of tribals

in Manipur by the building of hydroelectric dams and of Santhal people in Jharkhand by mining companies. The United Nations' Special Rapporteur on the human rights of indigenous peoples has pointed that many reports from countries such as India, Indonesia, the Lao People's Democratic Republic, Malaysia and Thailand suffer from arbitrary arrest or fake criminal charges made against them and other forms of threats and intimidations, as a result of their mobilization to defend their rights against State authorities (Kannongo, 2011: 35-36).

PROBLEM

As much as 76.7 million people belonging to Scheduled Tribes in India display different levels of development besides composite dialects and cultures. As mentioned earlier Scheduled Tribes is an administrative term used for purposes of administering certain specific constitutional privileges, protection and benefits for specific sections of peoples considered historically disadvantaged and backward. However, this administrative term does not exactly match all the peoples called 'Adivasis'. Out of the 5653 distinct communities in India, 635 are considered to be 'tribes' or 'Adivasis'. In comparison, one finds that the estimated number of Scheduled Tribes varies from 250 to 593. For practical purposes, the United Nations and multilateral agencies generally consider the Scheduled Tribes as 'indigenous people. With the Scheduled Tribe population making up 8.08% (as of 1991) of the total population of India, it is the nation with the highest concentration of 'indigenous peoples' in the world! (Dixit, 2006: 143-44).

Accordingly, Article 341 and 342 provides for classification of Scheduled Castes (the untouchable lower castes) and STs, while Articles 330, 332 and 334 provides for

reservation of seats in Parliament and Assemblies. For purposes of specific focus on the development of STs, the government has adopted a package of programmes, which is administered in specific geographical areas with considerable ST population, and it covers 69% of the tribal population. Despite this, and after the largest "modern democracy" of the world has existed for more than half a century, the struggles for survival of tribals for livelihood and existence as peoples have today intensified and spread as never before in history (ibid: 143-44).

Over centuries, the tribal communities have evolved an intricate net of social living of their perceptions of science, technology, way of life; religion and culture are derived naturologically. At this juncture the introduction of the alien concept of private property began with the Permanent Settlement of the British in 1793 and the establishment of the Zamindari system that conferred control over vast territories, including tribal territories, to designated feudal lords for the purpose of revenue collection by the British has changed the living pattern of the tribal communities indebtely. This drastically commenced the forced restructuring of the relationship of tribes to their territories as well as the power relationship between tribals and 'others'. The predominant external caste-based religion sanctioned and practiced a rigid and highly discriminatory hierarchical ordering with a strong cultural mooring. This became the natural basis for the altered perception of tribals by the 'others' in determining the social, and hence, the economic and political space in the emerging larger society that is the Indian diaspora. Relegating the tribals to the lowest rung in the social ladder was but natural and formed the basis of social and political decision making by the largely upper caste controlled mainstream. The ancient Indian scriptures, scripted by the upper castes,

also further provided legitimacy to this (ibid: 144-45). Though the tribal society does not have the presence of obnoxious caste system they are distanced socially.

Many among them are at the lowest point in every socio-economic indicator. Today the majority of the population regards them as primitive and aims at decimating them as peoples or at best integrating them with the mainstream the lowest rung in the ladder. This is especially so with the rise of the fascist Hindutva forces not surprisingly.

None of the brave Adivasi fights against the British have been treated as part of the "national" struggle for independence. From the Malpahariya uprising in 1772 to Lashman Naik's revolt in Orissa in 1942, the Adivasis repeatedly rebelled against the British in the north-eastern, eastern and central Indian belt. In many of the rebellions, the Adivasis could not be subdued, but terminated the struggle only because the British acceded to their immediate demands, as in the case of the Bhil revolt of 1809 and the Naik revolt of 1838 in Gujarat. Heroes like Birsa Munda, Kanhu Santhal, Khazya Naik, Tantya Bhil, Lakshman Naik, ***Kuvar Vasava,*** Rupa Naik, Thamal Dora, Ambul Reddi, Thalakkal Chandu, etc. are remembered in the songs and stories of the Adivasis but ignored in the official text books (ibid: 158-59).

There are several problems that tribals in India are facing in day to day life. The Constitution of India has given directions to States to address the basic problems of weaker sections including Tribals' issues; even their problems have been tried to address in the Five Year Planning's and Yearly General Budget but still tribals of this country are far away from the developmental fruits and hence today their lives are in pathetic conditions. However, this is not to deny the fact that some richer and influenced among the tribal societies have accrued the development benefits and are co-opted into the mainstream but at a lower only.

Sadly, the mass media do not give space to highlight their issues to seek the attention of the policy makers, administration, politicians and fund givers, ironically the mass media, both print and electric media began giving some space for tribal society since recently only. The point is the so-called naxalite/red corridor effect has brought the reality of the tribal people and their struggles for human dignity. Our main concern in the present study is why the tribal concerns pertaining their livelihood, environment and culture are excluded by mass media. Needless to mention that tribal people are very much the citizens of this large democratic realm called India.

In the last decades several works have emerged that focus on how the Indian state should include its disadvantaged citizens to establish a more equal and just society. A great deal been written on inclusive growth and the need to raise capabilities of a large number of people who face discrimination and marginalization and are unable to use the opportunities and advantages that have arisen for many of India's urban educated elite. High on the agenda for greater inclusiveness are policies to address disparities in education, health, rural-urban and regional differences in incomes. Until recently international financial institutions, aid-agencies and non-governmental agencies paid little attention to the relationship between social inequality and social exclusion. Nor did early rights treaties, general assembly statements or committee reports appeal to this as a central concern. Research on process of social exclusion broadly presents it as one of the problems along with poverty and unemployment (Hann, 2008; Lister, 1998). References to social inequalities and social justice now increasingly appear in diverse forums where they are accepted by people of different ideological persuasions. The United Nations commemorated 20 February, 2007 as the world day of social justice, and the general assembly recognized "the need to consolidate the efforts of the international community

in poverty eradication and in promoting full employment and decent work, gender equality and access to social well-being and justice for all" (Verma, 2011: 89).

OBJECTIVES OF THE STUDY

In this sociological endeavor an attempt is made to reveal the exclusion of tribal issues in mass media: in the case of development of Vasava Bhils particularly in Dediapada block of Narmada district and from south Gujarat region of Gujarat state through individual interviews in all villages of Dediapada taluka/block and from south Gujarat region. The region comprises districts of south Gujarat like Bharuch, Surat, Tapi, Navsari, the Dangs, Valsad, etc. We have particularly interviewed people like educated, academicians, small businessmen, service class, working community, working with directly or in-directly with NGOs, involved with various media and non-tribals. The total number of respondents in the sample are 476 people i.e. 302 of 150 villages of Dediapada taluka/block; 100 from other community people from Dediapada block and other districts of south Gujarat region. There are 100 tribal respondents have been selected from other parts of south Gujarat region.

Various statistical techniques have been used to analyze the empirical data. Some questions in the personal interview schedule have elicited a multiple response. For instances it is assumed that people's reasons for watching TV are due to variety of reasons such as news, entertainment, education, movie, serial, information and development; while reading newspapers are due to variety of reasons such as political, entertainment, comedy, crime, shares, development and so on. These factors have been elicited through multiple response questions using a structured interview schedule. Multiple responses shows a set defined as categories of variables, representing multiple

answers, recorded for a single question. The set includes as many variables as the number of responses recorded. The response that is chosen by the maximum number of respondents is ranked first and the response that is choice of the second largest number of respondents is ranked second and so on.

We have discussed and drawn a number of statements from the respondents pertaining to concerned issues in the study which further is weighted and added to produce a single score on the related topic. For this, an item analysis has been done to test each item if it really belongs to the scale. As mentioned earlier we have developed different composite indices to analyze community concerns, interest, exclusion, impact, development and so on.

The district of Narmada of Gujarat state is selected for the study. This study was conducted as an empirical research. The empirical study of this type requires procedures that will reduce the increase reliability. Hence, qualitative as well as quantitative data were collected. The sources of data include primary as well as secondary sources.

GENERAL OBJECTIVES OF THE STUDY

1. To study the role of mass media in the context of development of Vasava Bhils.
2. To study the area of exclusion by mass media from Vasava Bhils' perspective.
3. To study about the perception of tribal and non-tribal people regarding exclusion of tribal issues by mass media.

For data collection interview schedule and participant observation, group interview, personal discussion and other related methods like case study method, anthropological tools like field notes, informal talks etc. were used. All the information is ***analyzed*** along through SPSS.

UNIVERSE OF THE STUDY

There are four blocks of Narmada district i.e. Dediapada, Sagbara, Rajpipla (Nandod) and Tilakwada. From four talukas/blocks researcher has selected Dediapada for the study purpose. The reason for selection of this block is where majority Vasavas are living. Besides most of the service class (including NGOs, private sectors) as well as small business people live in this taluka/block.

SELECTION OF THE SAMPLE

The Narmada district is having four talukas and Dediapada taluka is one of them. It consists of 162 villages, which are having 95 percent of tribals.

TOOLS AND TECHNIQUES

To collect detailed and complete data a standard interview schedule was prepared for tribals and non-tribal respondents. The schedule contained both pre-coded and open ended questions. Interviews were conducted by the researcher himself with the help of male investigators from the study area i.e. Dediapada taluka/block and from rural and urban areas.

The investigator approached for conducting Focus Group Discussion at three places at (i) Rajpipla Social Service Society, Rajpipla (ii) Shakti Trust, Songadh and (iii) Women group at Dediapada taluka. Besides this, he has taken three Case Studies – two of them are from tribal community and one is from non-tribal.

PRIMARY DATA

The researcher has taken 476 samples for the study purpose. Random sampling is used to select the respondents for the study purpose. The reason for selecting the random

sampling is there are hardly three to five people who read regular newspapers, some watch TV programmes but among them hardly they watch TV news or discussion programmes. Radio is more or less disappeared from the area due to availability of TV and newspapers, so, very few have responded regarding the radio programme from the area.

There are 476 respondents, who comprise of farmers, service class, business class, students' community, political arena from villages of Dediapada taluka; while 100 respondents, who comprise of tribals and non-tribal communities of Gujarat state – mainly of south Gujarat region – i.e. adjoining districts like Surat, Tapi, Bharuch and Navsari, Valsad, the Dangs to know their opinions and responses regarding the mass media regarding tribal issues and their development. Also opinions, experience and views taken through schedules of tribal students and educated people who are studying and employed in public and private sectors from Ahmedabad, Vadodara etc.

The researcher formed the panel of interviewers and collected information from each village of Dediapada taluka. The interviewers received training on how to conduct interview of different people, what should not ask and what should? Ethics of research was explained to them for smooth conducting the interviews by investigators was explained to them.

FOCUS GROUP DISCUSSION

The researcher has conducted two male groups (specially youth) and one women group as focus group discussion to know their idea and perception of mass media from (i) Rajpipla Samaj Seva Mandal, Rajpipla on April 29, 2012; where 47 young people (i.e. 42 men, 5 women) from tribal and non-tribal communities participated. (ii) Second focus

group discussion held at Shakti Trust, Songadh on May 4, 2012; where 20 tribal youth (i.e. 16 men, 4 women) participated. Following answers were replied by them were very encouraging and provoking questions of trial community related to mass media.

SECONDARY DATA

The data is collected from the books, journals, newspapers, articles, government reports, etc. from various libraries in the state i.e. Adivasi Academy, Tejgadh, District Chhotaudepur; Tribal Research Institute, Ahmedabad; Centre for Social Studies, Surat; Central Library of VNSG University, Surat and other states like Maharashtra (Tata Institute of Social Sciences, Mumbai) and Rajasthan, Tribal Research Institute, Udaipur respectively.

SIGNIFICANCE OF THE STUDY

The significance of the study is that the mass media is known as 'fourth estate' which can contribute a lot for the overall development of tribals by highlighting, publishing, telecasting, announcing various issues that tribals face in their programmes; that would impact on general masses, tribals, politicians and policy makers. For example, the educated tribals now bring out a magazine called 'Adilok' where some of them share their experiences on how they faced educational problems and others; what can bring development by themselves without depending on others like government etc. Henceforth, mass media can impact many ways like creating views of people which ultimately may impact on many others.

Reality of tribals of Dediapada taluka/block in Narmada district is very significant. This taluka of the district is one of the "backward" districts in the country.

There are around 100 per cent tribal people live in forest, hilly area who are engaged in agriculture and also depending on forest for their livelihoods. A significant numbers are migrating throughout the year or for at least half the year for search of employment and work.

Popular government schemes like MGNREGA etc. have not addressed their problems and they have to depend on others for many things. Therefore, if mass media focuses proper attention to highlight their issues, this would make significant difference on many stakeholders for their overall development.

INDICATORS IN THE STUDY

The main indicators used in the study are socio-economic status, level of education and media exposure. Further we used certain exploratory variables through socio-economic census on demographic composition sex, age, social background and subscription to newspapers.

SCHEME OF THE STUDY

The study is divided into six chapters. In the *first* chapter we have discussed of tribe, state and development, followed by *second* chapter tribal situation in Gujarat where we have tried to comprehend the tribes in the historical perspective in general with review of literature. The *third* chapter deals of media and development and how mass media try to exclude tribal issues vis-à-vis development context. In the *fourth* chapter is about state of Gujarat, where we have tried to understand the micro issue from the macro context. Empirical data is analyzed to understand the socio-economic and exclusion

dimension of status of tribals and particularly Vasava Bhils of Dediapada taluka and this is followed by the *last* chapter of conclusion.

MAJOR FINDINGS

1. Our data reveal that the representation of respondents as per the objective of the study. It shows that not only the respondents from the Vasavas and other tribals like Gamit, Chaudhari, Dhodia Patel, Rathva but also non-tribals mainly from south and central regions of Gujarat state where tribals are living as well some of the tribal youth are studying in Ahmedabad, Vadodara while educated tribals are either in government sector or in the private sectors for employment. Their views and observation regarding mass media and how they give focus on tribal issues are taken into consideration. The researcher has taken the views from different districts from south and central parts; so that real situation of tribals and particularly about the Vasavas can be traced from the mass media angles. The data shows that there are 67.1 per cent i.e. 302 respondents belong to the study area, there are 10.9 per cent i.e. 49 respondents belong to Tapi district and there are 10 per cent i.e. 45 respondents belong to Surat district. While rest of the respondents belong to other districts of Gujarat state, who are either businessmen, service and working class, farmers, students of the colleges and department of universities, etc. Different stakeholders are involved then one can know the real picture of the subject and because of this objective we have taken the different districts, different caste, class and gender for study. Even we have tried to remove the bias from just one community or class so that one can know the different opinion(s) of the same type of query or thing. Other significant factor is involve is

that tribals are either homogenous or they are scattered at different places specially they live more in eastern belt of Gujarat state. So, some mass media highlight their issues and may not highlight depends on mass media; because as there is a relatively it might not be helpful in different terms for that particularly media. Therefore, it is very important to note here that if different people from different regions are taken into consideration then it becomes easy for the research to evaluate impartial way and therefore, he/she may contribute something about the issues face by tribals without having any bias attitude.

2. The average age group of the respondents belong to the age group between 26-40 i.e. 218; also there are 122 respondents belong to 19-25 of age group. It shows that the respondents are young and age of earning as well as they are studying to make their career. Even there are 41-50 age group of respondents, either they have completed their studies and now earning or running business or doing farming.

3. Women's participation is very less in most of the area and hence, their development is very less compare to their counterparts. The reasons are endless because of the structure of the society from the beginning and hence they do face day by day numbers of problems. In the study area also very less women have been really participated about sharing their views related to various mass media; the reason is no 'education' in terms of mass media. They watch and read the mass media but why media, for whom and their role is hardly they aware of it and hence, their interest in discussion was not satisfactory. There are 90.1 percent i.e. 429 respondents are from male category while only 9.9 percent i.e. 47 are the female category. The reason for more male respondents is because they are aware

of mass media related to subject. The other reason is because they are more exposed to the media than their counterparts.

4. There are 357 respondents belong to ST (i.e. male 327, female 30). The rest of the category like Open 55 (i.e. 48 male, female 7); the OBC category are 32 (i.e. male 28, female 4) and Schedule Caste (SC) category are 32 (i.e. male 26, female 6). So, majority of the respondents belongs to the ST category who represent of districts like Surat, Tapi and Bharuch which are having majority of Vasavas, Chaudhari, Gamit and many others while the Dangs are having Kukana/Konkani, Navsari and Valsad are having Dhodia Patel etc. The reason behind is that tribals of Gujarat live in hills of Satpura, which starts from Jhagadia of Bharuch district to Madhya Pradesh state which comes in the eastern belt of the state. All the tribal dominated districts are located at eastern part of Gujarat state. In this way proportion of Tribals and non-tribals have been given equal representation for the study purpose. Even representation from OBC and Open category too different sub-castes also included as respondents.

5. The distribution of castes of respondents of 476 of the total respondents of the study where around 75 per cent of respondents belong to the tribals; among them there are large numbers of them are Vasava of the study area. After tribals there are 55 (11%) belong to the Open category while there are equal number i.e. 32 (7%) belong to OBC and SC category respectively. To know the opinions, views and experience of other castes makes study very interesting and significance and hence, there are other castes also included as respondents from various districts of south as well central Gujarat regions. The detail of all four castes are given in the

following charts where different sub-castes of each main castes and their representation as the respondents.

6. There are majority i.e. 289 respondents belong to Vasava community of south Gujarat districts like Narmada, Bharuch, Surat and Tapi; among them majority of them belong to Narmada district because they are highest number in this district. Covering of study area is Dediapada taluka/block of the district where Vasavas are the dominant tribe also. There are other sub-tribe groups like Gamit (16) and Chaudhari (14) while Tadavi (5) also representing as respondents with other sub-tribes in the study, where their views/opinions/observations etc. are very significance for the study purpose. Some of the sub-tribes like Vasavas, Gamits, Gavit, Nayak, Padavi, Pasaya are the most backward in socio-economic, education as well political and hence, their development is minimum if one can visit these districts and talukas of Gujarat state.

7. We noticed from our study that 65.6 percent i.e. 295 respondents (table 5.7) are from the joint family background while there are 26.9 per cent i.e. 121 respondents from nuclear family. While very few are away from their family because of higher study, job and search of work and so on. Still in our society joint family system is prevailing that also shows that there are family members who are possible have this kind of ideology and practice because of income and education, as well the liberalize economy and many other factors.

8. Our data reveal that the level of education of respondents is like (i) graduate belongs to 23.3 per cent i.e. 111; post graduate belongs to 20.0 per cent i.e. 95; higher secondary belongs to 18.3 per cent i.e. 87; secondary belongs to 20.6 per cent i.e. 98 respondents. Only 10.6 per cent i.e. 52 belongs to the Primary and

there are 3.6 per cent i.e. 17 respondents are illiterate. It means the majority of the respondents are literate and therefore, their opinions are very crucial to know their experiences, observation and views on tribals and mass media.

9. There are 48.3 per cent i.e. 230 respondents belong to the Hindu community; there are 33.0 per cent i.e. 157 respondents belong to the Nature's Worship community, they worship nature like stone, the sun, the moon, river, tree, land, animals, and so on. About 14.5 per cent i.e. 69 respondents belong to the Christian community; while there are few belong to various communities like Buddhist, Muslim and others. It means different views from different community people about the subject is expressed by them.

10. There are 38.7 per cent i.e. 184 respondents belongs to the farmer sector; there are 21.6 per cent i.e. 103 respondents belongs to the service sector; there are 23.9 per cent i.e. 114 respondents belongs to the other category, who do not come under any of the said categories. Also there are 6.5 per cent i.e. 31 respondents belongs to the student category. So, overall there are representation from the different sector respondents are included in the study to have broader view of the people. In case of tribal farmers or tribal communities do not have time meet and discuss about their publish reports and that's way there is no any agitation and written complain to the concern department/authority what is written about them or what is said about them by non-tribal people. If there is any large issues concern for them and when there is education and awareness from non-governmental organization(s) or institution(s) then only they wake-up to do something till then most the damage has been done by others.

11. There are 60.1 per cent i.e. 286 respondents earning members are only 'one' in their family; there are 23.5 per cent i.e. 112 respondents say that there are 'two' earning members in their family; while there are just 7.8 per cent i.e. 37 respondents say that only 'three' family members who are the breadwinner in their family. So, the liberalization economy has divided the families in the world and in India too, who have to go here and there for their survival. The point here is whether they might be getting enough time to use various mass media for their use or there is hardly time for they will be giving sufficient time for various mass media for different use.

12. There are out of 476 respondents there are only 135 women who are working and supporting either themselves or their family; but decision of money would be again control their male counter parts. So, access of property is hardly with them. Due to this, they face many hurdles and problems in their life because of property do not belong to their name; now the situation is changing very slowly, which will take several decades to equal it. Still the male is dominating in most of the sectors but woman like Sunita Williams and Tessey Thomas are now showing their skills, hard work, intellectual and extra ordinary things are now recognized by men and because of that they have been completed and come upto level of their counterparts in their respective fields.

13. There are 59.87 per cent i.e. 285 respondents do not own land while there are 39.29 per cent i.e. 187 respondents own their own land, who usually belong to the study area. It is to be noted that some of the respondents belong to the non-tribal communities, who can have their own land or even no land also. These

respondents either running their own business or they are in the service class category.

14. How one can think of in the terms of financial well-being off the people like tribals who are facing of starvation and hunger and struggling for day to day for one time meal. Majorities do not have bank account and borrow money from friends and others for their requirements. So, this situation forced them to live in a pathetic condition who do not have time to spend a second to look into the newspaper(s) or time to watch TV programmes. The data reveal that there are 298 respondents say that they do not have immovable property like many others and hence, they are not financially strong. There are 57 respondents are having approximately ₹ 1 lacs to ₹ 5 lacs and there are 55 respondents are have less than ₹ 5,000/- immovable property in terms of land, furniture, etc.

15. Like in most of the communities' property belong to makes only than females and hence, impacts of education, decision making, purchasing power, etc. Only 87 female members out of 476 respondents earn in the sample.

16. There are 130 respondents belonging to the age group of 26-40 years old, while there are 105 respondents belong to the age group between age of 41-50 years. It shows that the earning age group is at the right age group where one can complete the study and earn as well get settle down in his/her life. There are 64 respondents age group belongs between the age group of 51-60 and other significant age group is between the age group of 19-25 years old. It means some of the respondents who are very young and having family responsibility have to start to work at the early age while the other respondents who are between 51-60 are usually are the

ones who are working with the state/central government or at the private sector to support their families.

17. There are 84 respondents who earn money between ₹1001/- to ₹3000/-, while there are 61 respondents who meagerly earn money between ₹501/- to ₹1000/- and there are 56 respondents earn between ₹10001/- to ₹25000/- and there are 51 respondents who earn ₹5001/- to ₹10000/-. The economic conditions of some of the respondents are very poor specially the tribals who even do not have piece of land for their survival. They have to struggle a lot to survive and support family for education and paying loan to others. Because of that many have to migrate in search of employment from some time in a year for at least two to six months.

18. Literacy/education is one of the factors which determines the employment and level of earning among individuals and family. The study are show that there are 76 respondents belong to illiterate while same number of respondents belongs to primary level (std. 1-7) of earning family members of education. It means there are good number of respondents who are either illiterate or having little education and hence, their income is very less and have to depend on either on rainy season and from outside source for their income for livelihood sources. The picture of literacy status among the respondents and one can see that there 81 respondents who have studied upto secondary education while there are 76 respondents have studied up to primary level as well same number there are illiterate too. There are each 46 respondents who have studied up to higher secondary and graduation levels respectively. Only there are 34 respondents who are post graduate level education. Level of education makes different among individuals and family and whole society for thinking, development and progress; whose opinions are crucial

and they can make impact on others because of their different and concrete suggestions; while illiterate it is vis-à-vis who have to struggle life-long in their life and their family have to struggle a lot for many purposes.

19. There are 74.16 per cent (i.e. 353) respondents have access to different media in their home while there are 24.37 per cent (i.e. 116) do not have such privilege as they use media from other sources like reading newspapers from their neighbour, school, Panchayat, market place, etc. while some of them see TV programmes either from their neighbour's or relatives' house, and so on.

20. The data indicate that 306 respondents of different categories own TV while there are 283 respondents subscribe to newspaper(s); only 137 respondents own radio and 123 respondents subscribe to magazine(s) (usually Adilok). These are the respondents who are educated. It is significant to note here that even from villages one of the oldest media like radio is going to be disappeared soon. The reason behind is TV and access to cell phones people/youth listen songs, "bhojans", film songs etc. There is a significant number i.e. 62 respondents use other kind of mass media like internet, newsletter(s), songs, tribal cultural group like *Songadias, who were earlier dominating at tribal villages after Diwali and before Holi festivals. These groups used to perform awareness programmes through film songs, tribals songs, religious songs, dance, skit and drama. Usually they dress up like woman; one or two perform as joker/comedian(s) and make people to laugh. Now-a-days they are disappearing because of TV and also due to cell phones as they also provide entertainment like film songs, radio, news, games, etc.* These respondents usually prefer either modern mass media or traditional ones.

21. The data reveal that there are 53.3 per cent respondents prefer TV as their best medium for many reasons; as some of them say that it is the media which not only give update information around the world but also its pictorial impact. For example, the terrorist attack in America in 2001 and Mumbai attacked by terrorists in 2006. Both the incidents were fully covered by electronic media like TV and shown several days.

22. There are 283 respondents subscribe newspapers and there are 193 respondents do not subscribe it for various reasons. Some do not get time to read it while some of them are illiterate hence, they do not subscribe it.

23. The data show that there are only 137 respondents having radio which was earlier dominating as media among rural as well urban strata. People use to listen cricket commentary, film songs, news in regional and national languages, advertisements. Still it is existing in rural communities, but now a days TV has replaced the radio.

24. The data indicate that there are only 123 respondents subscribe magazine while a majority i.e. 353 do not subscribe it and hence, they have limited information and knowledge about various things and tribal issues.

25. In the study area there are 306 respondents have TV facility while there are 170 respondents say that they do not have it but they can watch programmes either from their neighbour's, relatives or friends place. It is still symbol of status in rural areas while it is very common in urban areas.

26. The data show that there are majority of respondents i.e. 88.0 per cent watch TV regularly, it means they are aware of the information related to various fields. While there are only 11.3 per cent respondents do not watch TV regularly. Those respondents who are not watching TV may not have as well time to see it, usually

may not have TV other reasons. For example, there was a programme on DD News Channel on November 03, 2012 on "20 years of Satellite TV" at 10.00 pm to 11.00 pm (on Saturday) where one participant said that he does not watch TV because it is very harmful and destroying our values, culture and many good practices. But at the same time he is not aware of what is happening in the country. It depends on individuals, families, what they would like to watch and what not. There is good and bad but depends on individuals and families what they would like to choose, etc.

27. There are 228 respondents who watch TV regularly while there are 227 respondents do not watch regularly. It means that there are half of the respondents might be not getting enough time to watch it, might be busy in their business, traveling job and hence, they may not have sufficient time for it. While watching it regularly helps the audience what has happened previously and what is at present and what is going to be in the future; may help them to prepare their mind set, may help for various preparation either it might related to agriculture, or many other things. What type of decision(s) that government has taken for them or for others will help if any one watch it regularly. For example, increase in petrol, diesel and kerosene prices or decreasing it help the consumer when to buy or not buy is either benefiting or otherwise, also it will help farmers in agricultural operates and so on.

28. There are 162 respondents only watch Cable network/Dish TV channels (private) while there are 135 respondents who watch both channels i.e. Doordarshan as well Cable network/Dish TV as well there are 131 respondents only watch Doordarshan TV programmes. There are 48 respondents could not give any

opinion about it. It means that if respondents are financial strong would purchase according to their interest while there are respondents if their financially strong would also not go for it for many reasons.

29. The data indicate the preference of channels by the respondents according to their interest. There are 76.9 per cent of respondents say that they do not prefer any single channel. There are 4.9 per cent respondents say that they would prefer Doordarshan as their favourite channel while there 5.9 per cent respondents watch more than one channel and there are only 2.0 per cent say that AajTak is their favourite channel.

30. The data show that there are 84 respondents who approximately spend time to watch TV for at least half an hour, while there are 68 respondents who spend time less than 30 minutes and 58 respondents watch for an hour. A significant number of respondents i.e. 242 have not responded the question. The reason behind is that either they do not get time due to travelling job or business or they do not have access of TV.

31. The data show that there are 89.08 per cent of respondents (i.e. 424) read the print media i.e. newspapers, magazines, pamphlets, etc. which shows that majority of the respondents are aware of the things happening around them and in the world. While there are only 9.03 per cent (i.e. 43) respondents do not read anything.

32. The data show 90.9 per cent (i.e. 409) respondents read various newspapers. Some of them even read national besides local newspapers and are aware and informed. Only 7.3 per cent (i.e. 33) respondents do not read any newspapers.

33. The data reveal that the majority of the respondents i.e. 74.8 per cent read various newspapers daily while there are only 16.4 per cent (i.e. 78) respondents read newspapers some time only.

34. The data indicate that there are 49.8 per cent of respondents believe that the role of newspapers in society is informative; 20.1 per cent of respondents say that the role of it is positive and do not harm while reporting/publishing any report(s) against any religious minorities and community(ies). However 12.7 per cent respondents observed that the newspapers are negative towards tribals and minorities and also create problems specially for the religious minorities and the underprivileged communities. While there are 6.3 per cent respondents believe that they provide entertainment information.

Meanwhile 5.3 per cent of the respondents believe that they are destroying tribal culture which is alarming for tribal community. So, overall the role of mass media toward tribals seems to be indifferent to the as their issues are not adequately addressed.

35. There are 44.3 per cent of respondents who prefer to watch news; while 17.2 per cent watch informative programmes like national geography and other channels which telecast different informative programmes. About 10.9 per cent of the respondents say that they would prefer entertainment programmes; 8.8 per cent of the respondents like to watch development and 8.2 per cent of the respondents like to watch movies on TV. Our data also reveals that women would prefer more serial and movies while men would prefer sports and news as well other informative programmes. There are 3.6 per cent of respondents like to watch the educational programmes like IGNOU, subjects like math's and science, etc.

36. The data indicate that there are 48.5% respondents (i.e. 210) watch news as their favourite programme while there are 10.6% (i.e. 46) respondents like to watch movies from their favourite programme channels. While 31.4% respondents (i.e. 136) say that they like to watch different serials from different TV channels, etc. surprisingly very few respondents i.e. 20 (4.6%) like to watch cricket matches on their favourite channel programmes.

37. The data show that there are 221 respondents spend just half an hour for reading the newspaper(s); 128 respondents spend around 45 minutes; while there are 53 respondents spend less than half an hour on newspaper reading. It is significant to observe here that some (52) do not read at all, speak volumes of the state of tribal people.

38. The data indicate that 42.2% respondents read related to developmental topics; 27.2% respondents read political matters; while 11.7% respondents read related to entertainment in the newspapers. This clearly shows that the people are more interested in various developments issues primarily.

39. The data indicate that 70.0 per cent (i.e. 333) respondents say that the mass media has brought change among the tribal people both positively and negatively. For instance, changes like in life style, cultural practices, food items, priorities in life, language, respecting elders and others, using more market items than their own local things, etc. However, there are 25.8 per cent (i.e. 123) respondents say that there is hardly any change among the tribals by mass media as they still lack of education, basic health facilities and access to basic needs like food, living in poverty. Therefore they still depend on natural resources for their livelihood but

those resources are hardly available due to many reasons, one of them is unconcerned industrialization process.

40. The data show 54.6 per cent (i.e. 260) respondents observed that their respective village/town issues have not been either published, telecasted or announced by them; while there are 40.3 per cent (i.e. 192) respondents say that their village issues were either published, telecasted respectively. Not surprisingly more than half of the respondents agreed that their village issues were not either highlighted by different media and that's why concerned authorities have not taken into consideration for many things. One of the reports of Times of India say that if tribals do not know English language and are unable to understand why the media will publish their issues. According to him (reporter) when there are some significant number of readers are literate and read in particular language then only the newspaper(s) will publish their matter(s) in otherwise there is no point of doing it. This answers the issues of tribal exclusion in brief.

41. The data reveal that as per the view of respondents they think that tribal issues like education i.e. 189 respondents; on social development i.e. 153 respondents; economic development i.e. 150 respondents; health facilities i.e. 74 respondents; political development and its awareness i.e. 33 respondents and so on. Here the majority of the respondents think that still tribal as community is very much behind in education sector and hence, many others take the advantages and there is hardly any progress and remain very much backwards in most of the areas.

Many studies on tribal communities have observed that the most important area is education which can empower them to assert themselves. But the reality is – governments do not allocate more budgets and provide basic infrastructure and

facilities at the tribal areas. Perhaps some might think if tribals are educated and aware of their basic rights then who will come and work in their agricultural fields as domestic workers and at the construction industry? Unfortunately the current situation compels one to think so …

42. The data show that there are 56.5 per cent (i.e. 269) respondents do not believe that the mass media give justice to highlight the tribal issues while there are 36.6 per cent respondents (i.e. 174) believe that they give justice.

43. The data show that there are 42.0 per cent i.e. 200 respondents say that the tribal developmental issues are published 'sometime' only. About 17.9 per cent i.e. 85 respondents say that tribal issues are 'never' ever published in the mass media. Some respondents i.e. 57 say that developmental issues of tribals are published 'once in a week' only. While there are 10.9 per cent i.e. 52 respondents say that tribal developmental issues are published 'most of the time'. This points out how often they read and watch the TV, listen to radio, etc.

44. The data show that there are 69.8 per cent i.e. 314 respondents say that tribals' development is not highlighted by various mass Media while 25.8 per cent i.e. 116 respondents do not believe that tribals issues are excluded from the mass media.

45. The data show that majority 69.3 per cent of the respondents i.e. 330 believe that policies of government do not help/solve tribal issues. The views of majority respondents of the study area as well as of non-tribal respondents note that policies related to state do not reach upto tribals and hence, their condition is pathetic even after 65 years of independence of the country. The reasons for this are many like the level of education among the tribals are less than non-tribals

with poor knowledge of their rights; hence, others take advantage and many schemes are not properly implemented for their development. Besides the people here are not united to fight for their rights as they keep migrating to other places for work and their educated counterparts do not bother of their own people's pathetic condition by keeping silent. So only 26.5 per cent (126) believe that state policies related to tribal communities are helpful for their development.

46. The data show that there are different opinions of respondents from different backgrounds according to their exposure and awareness of mass media. About 258 respondents (54.2%) mentioned that they are unable to judge what is the condition of tribals vis-à-vis non-tribals in the state, specially Vasava community after 62 years of Independence. Only 98 respondents said that positive changes have taken place after the penetration of mass media among tribals' life, in their homes, villages, areas; etc. either changes in life style like dressing up various types of clothes, hair styles, make-up, style of talking, thinking patterns, awareness of what is happening around the world, nationaland state levels, information on job opportunities published/announced/telecasted in various mass media, choosing career opportunities than the traditional ones, and so on. Besides there are changes in the agriculture fields too as the farmers adopted the hybried pattern crops than the traditional and hence, some of them now are yielding more crops both cash and grains. More farmers now use trackter for ploughing than the traditional practices. Only 203 respondents i.e. 42.6% think that state policies of state government are helping them.

47. **Observation of Respondents regarding Position of Tribal with regard to Development vis-à-vis the Non-Tribals after 64 years of Independence.** About 233 respondents refused to give their opinion in this regard. The main reason could be that there is hardly any remarkable progress among the tribals after 64 year of Independence of India. Till date there are 8 forest villages of Dediapada taluka/block without "pacca" roads and they have to walk miles to go to the market, health centre, schools, etc.

Villages still do not get sufficient electricity supply and hence, children cannot study in the night. Because of non-availability of electricity they do not purchase TV and are thus become excluded. Only 98 respondents observe that the impact of mass media on tribals is both positive and negative. Mass media are controlled by the multinationals and industrialists, who run various business houses and they sell their products through mass media. If one is not educated about it, not aware of it and not having knowledge of pros and cons of particular products and thus become victims of glossy and 'attractive' advertisements. So, it is very important to have knowledge of mass media which ultimately help in one's own development. About 80 respondents say that the mass media provide different kinds of entertainment to all sections of people including tribals. There are 19 respondents who believe that the mass media do not give critical analysis of news and views on certain areas, they just report but could not justify. While 15 respondents think that the mass media play role of catalytic agent of change on different sections of people life style, family and social life. They also bring change in agriculture as well in many other areas too. They also bring change in thinking and culture of many people. Therefore the mass media are very crucial in

the development of community from different dimensions. Only 13 respondents observe that the mass media give latest information of the world through TV, radio, internet etc. So that they are aware of the natural hazards like earthquake, cyclone, storm, etc. and get prepared. Besides it also enhance the intellectual awareness and growth in general.

48. **Observation by the Respondents whether the Constitutional Provisions helped the Tribal communities:** This is not a surprise to note that as much as 211 respondents are not aware of the Provisions of Constitution for tribals and others. So, it was expected that many respondents would not be able to answer this question even if they are educated. About 180 respondents say that the Provisions for tribals are just on paper and are not implemented for their welfare. These are the respondents either they are aware of the Constitutional Provisions or working with different NGOs, with grass-root level experience for implementing tribal rights and their development or are educated and know some as they themselves availed. Only 54 respondents observed that tribals are benefited from the Constitutional Provisions in job opportunities, education, health and agriculture sectors due to reservation policy. Meanwhile activists working the rights of tribals' people but are branded as naxalite or anti-nationals and hence they keep silent as there is no support from other tribals. About 30 respondents observe that tribals have been benefited in just education and employment through reservation policy while they have been left out in most of the areas and therefore, their condition hardly changes.

LIMITATIONS OF THE STUDY

The researcher could not take up entire south Gujarat Districts for the research due to not only limitation of time but also scope of the study besides funding requirements.

THE NEED NOW

The tribal people are vulnerable in general in the country. State of Gujarat is projected as 'developed state' by many people but in reality it is not so when we got to the rural areas particularly in tribal belts; where there are basic facilities like drinking water, primary health services, primary education, infrastructure facilities like road, transportation, electricity, communication facilities etc. are hardly available to the people. They have to depend on private sector where they have been exploited and ultimately they land in petty crimes and anti-social activities like thefts, drinking liquor, drug-trafficking, etc.

More significantly the situation of Vasavas is yet a different story altogether compared to other tribals of Gujarat like Chaudhari, Gamit, Rathava, Dhodia Patel and others as they remain backward economically. The employment opportunities are hardly available for them as they migrate throughout the year in search of work. Therefore some tribal youth get involved in the network of taking wood from the forest to urban area and ultimately face legal and criminal problems.

Most of the Provisions of Constitution of India particularly for tribals of India are remained on paper since Independence. It is unfortunate to infer that even after 64 years of independence. Constitutional Provisions have not reached to tribals so far as it should be largely. Another important issue is the implementation process and not to mention the

lack of awareness among the tribal people. They have been used as popular vote bank from Panchayat to Lok Sabha elections but they have been excluded from their basic rights. Seen thus unless and until there is a structural change of the system the people will be pushed to margin, though a few among the tribal people get co-opted in the mainstream.

Mass media are governed by industrial houses and private corporations and hence, they cannot get monetary benefit from tribals if they mention about them as the consumer audience do not subscribe their products and hence, do not give focus and space in their editions. In this context even the central or state governments decide to address their issues but without the support of mass media it will not yield any result.